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XVII.—On Permanence of Type in the Human Race. By Sir WILLIAM DENISON.

I CANNOT pretend to an amount of information such as that displayed by Sir W. Elliot and Mr. Campbell, when we met here on the 9th. To these gentlemen we owe much; they have contributed largely towards the mass of data necessary to enable us to speculate, or to use a term of more dignity, to “philosophise”, as to the origin and former life of the different tribes which fill up the great space extending from the Himalayas to Cape Comorin, and from the mouth of the Indus to those of the Ganges, amounting altogether to about a hundred and fifty millions, more or less. My province will be a much humbler one. I shall be satisfied if I can contribute a few facts, some of a general character, some more especially connected with India, which may serve as stepping-stones to help others across some doubtful slough, which will be met with in dealing with a portion of the past, of which we have no reliable history, and as to which we must necessarily trust to hypothesis. I say hypothesis, because I draw a marked distinction between theory and hypothesis. Theory is an induction from well-established facts, a sort of generalisation which, when it embraces the whole of such facts in its grasp, can only arrive at *probability*. Hypothesis is simply a guess, which can at best be said to be a probability, and which is not unfrequently an impossibility.

I will now proceed to state a few facts bearing upon the general relations of races of men to each other, and seeming to testify to the permanence of the type in different races of mankind. This was first forced upon my notice some forty years ago in Canada. I found there the Frenchman and the Englishman dropped alongside of each other in the American forest, under circumstances almost identical; did these circumstances induce a similarity of action in the individuals of the two races? Not in the least. The Frenchman, a social being, lived and lives just as he does now in his native land; builds his house or hut in a village, among his friends and neighbours. The Englishman, on the contrary, attaching, I suppose, importance to the possession of land, builds his house upon his own allotment, keeping as far as possible from neighbours, and is an isolated being.

America furnishes us with many more instances of this permanence of type when the races keep isolated. The Irishman, in a society composed of his native countrymen, remains an Irishman; the German, a German. In England, too, we can see many instances which prove the permanency of type. The

Welshman, in the centre of Wales, is a Welshman still; the Scotchman remains a Scotchman; the Irishman does not change his nature or his habits. We may go even into more minute differences, and may detect minute differences between the inhabitants of the different counties in England and Scotland, which are due to their Saxon or Danish ancestors, as shown by Mr. Worsaae in his work on "The Danes and Northmen."

If we go abroad the same permanency of type is found: the Frenchman varies in different parts of his country; he is a Celt in Brittany, a Norman on the other side of the boundary of the provinces. The Spaniard is different from the Frenchman; the Spaniard of the north differs from him of the south, and so on. We will not attempt to multiply instances, but merely refer to two, which come constantly under our notice: the Jew is as genuine a son of Israel now as he was when he came into the Promised Land; the gipsy, whatever his origin may be, has not changed in feature or in habit within the period we have known him.

We will then pass over to India without pausing by the way, though I might find many instances, if we went by the overland route, among the descendants of Ham and of Ishmael to bear me out in my assertion as to the permanency of type. In India we find marked varieties traceable, often more by difference of feature, colour, and habits, than by language. Take, for instance, the small patch of about four hundred square miles on the top of the Neilgherries. There are no fewer than five distinct varieties of type in that small area. There is the Toda, whose claim to the ownership of the land has been to a certain extent recognised by the Government, we find in him a face of a marked Jewish character; but it is not merely in feature that he differs from the Hindoo of the plains, he is physically a larger and more powerful man. There is nothing servile about him; he stands up like a man instead of prostrating himself; then his manner of life is altogether different from that of the Hindoo. He is not a cultivator of the soil, he is a herdsman; his wealth, if such it can be termed, consists in the herds of buffaloes which pasture about his huts. His religion, if such it can be termed, consists in sacrifice. It may be interesting if I read a short extract from a letter I received a few weeks ago, giving an account of a sacrifice at the funeral of a chief:—

Extract.

"Mr. Metz, a German missionary, was telling us about the funeral festival, (his English is rather broken, which makes his talk all the more amusing,) how, at a certain stage in the proceedings, all the women suddenly burst into floods of tears, and how, when he first saw the scene, 'I was so moved that I could hardly hold my eye. After I

see many times ; first dey cry, then another minute dey laugh ; so now I am no more moved.' The sight was curious. Twenty-two buffaloes were penned up in one of those round kraals, and a number of Todas were dancing in the middle to begin with, the buffaloes charging them every now and then, but were easily beaten off by their clubs. Then, at a time fixed by the priest, the ceremony began by the ashes of their dead friend being brought in two bags to the door of the kraal ; the officiating Todas put their hands to them, then threw three or four handfuls of earth on the bags, and as many into the enclosure among the buffaloes. Then each buffalo was seized by several Todas, hanging on to its neck and horns, and this must have been the exciting part of the scene, for, of course, the beasts tore round the kraal, the Todas hanging on and keeping themselves from the side as best they might, and at last getting them out of the enclosure to the slaughtering-place. These, which were to be killed for the chief who has died, were to be dragged upwards of one hundred yards ; the rest were all killed in the same place by a blow of an axe. The women all went and sat down by the dead beasts, crying violently, and sending messages to their dead friends by the buffaloes. The sketches sent in this letter will give a fair idea of the scene."

Next to the Toda comes the Kolù ; he is, if it may be so called, the gipsy of the hills. He is the blacksmith, the musician ; he is scouted as unclean by the Toda, but at the same time made use of when occasion requires.

Then there are the Corumbas, to whom, if I recollect aright, Sir Walter Elliot alluded in his paper, and there are two other tribes, or fragments of tribes, who live on the slopes of the hills, and are seldom seen. If, then, in this trifling patch of country we find such varieties of type, what may we expect to discover were we in a position to depict the varieties of race living among the hills and jungles, which defend them from the intrusion of their neighbours. I am quite willing to adopt Mr. Campbell's general map, which shows by the black mark the occupation of the country by people differing from them in the plains, but I should join issue with him at once, if by the identity of colour he meant to affirm identity of type.

Too much stress has, I think, been laid upon language as a means tracing the descent of nations. So long as language is unwritten, nothing can be more variable in its form. There was a curious instance of this in Australia. A small section of a tribe had separated from the parent stock, and migrated some one or two hundred miles. An interpreter, who was quite competent to converse with the members of the parent tribe, was despatched to the offshoot to make some arrangement with them, but when he reached there he found that the language spoken by them was altogether different from that of their relations—as different, indeed, as if we were to call a cow a dog, and *vice versâ*.

When the language becomes written, of course it is more likely to remain permanent in its general form; but I am by no means disposed to admit that, because there are close analogies between the Sanscrit and both the Greek and Roman languages, there is the least reason to suppose that these nations are descended from the authors of the Sanscrit, whoever they may have been, or have any relation one with another, other than that of their common descent from Adam. If there be no other reason for repudiating this relationship, the differences of colour would be sufficient to justify me in denying my relationship with the Hindoo. I know that it has been affirmed that the change of climate is sufficient to account for the varieties of complexion among the different races of mankind, but I am in a position to contradict this by direct testimony, were the fact not sufficiently patent to anyone who has studied the action of climate upon the skin of the human race. However, I will state a fact, which will show at once how trifling the action of climate is in changing the colour of the skin. In Cochin, on the west-coast of India, within some six or eight degrees of the line, there is a synagogue of Jews. Their own tradition is that they left Jerusalem before the birth of our Saviour, and have been where they now are eighteen hundred years or thereabouts; there is good evidence to the fact that they have been there upwards of fourteen hundred years. Now these men are totally different from the races surrounding them: they are large powerful men, their complexions as white as any of those here present; some have dark hair, some red or sandy; and the explanation is a simple one—they do not intermarry with the natives, but, should there not be a wife among themselves for one of the sons, a reference is made to Europe for a Jewess of pure descent, and the result is, that there is no difference in their appearance from the Europeans, of whom there are but few in the neighbourhood, but a marked contrast between them and the black races which surround them. Now, a very few generations would serve to change the colour, had the climate anything to do with the alteration, which is, I may remark, not a mere change from the external white of the European to the black of the negro, but an alteration of structure, carrying with it other marked peculiarities: for instance, the Hindoo mother carries her baby of a few weeks old with its head uncovered and exposed to the action of a vertical sun, to which it is perfectly indifferent; while the child of the white man, or the white man himself, would be prostrated with brain fever after a few minutes of a similar exposure. I may mention, by the way, that the children of the Pitcairn Islanders, the descendants of the Mutineers of the *Bounty*, who married Tahitian women, are

gradually getting darker and reverting to the Tahitian type—not on account of the climate, for they are in latitude 33 deg., but probably, or I would rather say possibly (for I have no wish to dogmatise as to causation), owing to some quality of the skin handed down by their Tahitian mothers. It is curious that this should be so, for there has been no importation of Tahitian blood, that I am aware of, but three white male heads of families have been added to the original stock derived from the crew of the *Bounty*.

In several places in India we find the burial-places of bygone times. I had an opportunity of examining some of these, which occupied a small range of hills at the back of Oapoor, on the plateau of Mysore, some twenty miles to the east of Bangalore. The site seemed to have been selected as a burial-place for a somewhat numerous population, though now it is bare of inhabitants.

Roughly speaking, the tumuli were circular in plan, their tops about twenty-four feet in diameter, their height about five feet above the surface of the ground. They had a circle of small stones at the foot of the slope forming the side, and another at the top of the same, as shown in the accompanying sketch marked A. Upon clearing away the upper portion of the tumulus, we always came to a large slab of stratified gneiss (see section marked B); I may observe that nearly all the hills and hillocks in the southern part of India are formed of this stone. In one case the stone cap or covering must have weighed twenty tons and upwards; for it was nineteen feet in its greatest length, thirteen feet in width, and some fifteen feet thick on an average. It is difficult to conceive how such a mass could ever have been placed as a covering upon the grave below. This consisted of four slabs of gneiss, some four or five feet wide, eight or ten feet long, put together as shown in the form marked C. They were in no way fixed to each other or docketed together, but seemed to lean against each other, leaving a square space surrounded by a stone—a sort of stone box, of which the cover before mentioned was the lid. Within this box was found sometimes earthen chutties or pots of different sizes, exactly similar in form to those now in common use for ordinary household purposes. These contained ashes, remnants of iron arrow-heads, some few ornaments; while in the box itself sword blades (or portions of iron eaten up by rust, which one might imagine to be sword blades, spear heads, etc.); but many of these tumuli had evidently been examined by curious inquirers before us; in one instance, so eager had these been to get an entrance, that they had had patience enough to split the stone covering into masses which they could

manage ; while in another they had forced their way in through one of the side stones. In those which had been entered previously, the chutties had been broken, and the whole contents of the box had been tossed about at random. In some others the soil, with which the box was filled, seemed to be untouched, the chutties were whole, and the contents such as I have stated. Rumours of buried wealth had prevailed, I was told, which had instigated, here and there, one or two men to find a short road to riches, but I never heard that any had been discovered.

I have condensed my observations upon these matters, my object being more to furnish a few facts, which may be interesting, and which may induce others to collect and submit notices, which may eventually enable us, or our grandchildren, to classify and arrange them into something like a reliable form. At present we require facts more than theories.

[The illustration to this Paper will, together with the discussion upon it, follow that of Major PEARSE, in the October issue of the *Journal*.—Ed.]

NOTES AND REVIEWS.

Notes of some Discoveries in Barton Mere, near Bury St. Edmunds. By the Rev. HARRY JONES.

BARTON MERE lies about four miles east of Bury St. Edmunds. When full, it is about ten acres in extent, and overflows, by Pakenham, Ixworth, and Chetford, to Lynn Regis. It is fed mainly by springs. The true bottom is of a chalk marl, overlaid by deposits of mud and clay, varying from one to four and five feet in depth, with a layer of broken flints. It has been subject, time out of mind, to occasional droughts, and, with the exception of two artificial holes, was dry in the summer of 1868. In one of these holes bones, horns, etc. (so the workmen who survive state), bronze instruments, and stakes were found thirty-eight years ago.

I dug in the lowest portion of the dry bed last year, and found a number of bones and antlers, which have been assigned by W. Boyd Dawkins, Esq., to *bos longifrons*, sheep or goat, pig, red deer, urus, dog or wolf, and hare. I found also fragments of hand-made pottery, calcined flints, pieces of burnt sandstone, a few flakes, scrapers, etc., a very few of what are apparently rude flint implements. Some of the antlers had signs of hand-work, being cut. One had a perforation rudely made, and it is suggested that it may have been the place for a handle in a very rough agricultural tool ; if not, one prong was broken off.

The bones, antlers, and flints were mostly found in the peaty coloured bottom layer of the deposit on the chalk marl. Above them, about eighteen inches from the surface, we found a very clean bronze spear-head, thirteen inches long, sharp edged, and with the holes for the leather thongs perfect.

When the mud and clay had been cleared off a portion of the clay